لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Aman 1348—March 1969

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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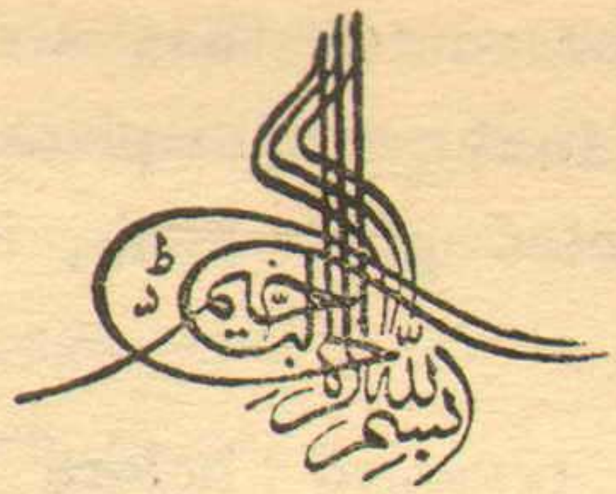

نحمدہ ونصلی علی رسولہ الکریم

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RABWAH, WEST PAKISTAN

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Miracle of the Quran

Friday Address by Hazrat Khalifatul Masih III
Delivered on December 13, 1968, at Rabwah.

"The glorious Quran has a profound connection with the month of *Ramadhan* and if you so elect and exert yourselves, you can partake, in a large measure, of its distinguishing characteristic (*Furqan*), one of the root-blessings of the Holy Book. What distinguishes between truth and falsehood is Furqan. When the expression is applied to the Holy Quran, it means, it is a perfect and perfected guidance pointing out every wrong creed and leading towards every true concept and in the matter of beliefs, it sets up a clear distinction between truth and falsehood. By the same token, it is a perfect code that sets truth apart from falsehood in a conspicuous manner, showing to a right-minded person truth as truth and falsehood in its real shape.

Similarly the Holy Quran is a guide in the matter of

deeds and lays down the deeds that are good and pleasing to Allah and defines acts that are displeasing to Him. And since it is a perfect and perfected guide-book, it has tremendous effect-potential.

Laws have been revealed before this Book, but, comparatively speaking, they were imperfect as against the Quran. When man reached the acme of perfection in his spiritual and mental capacities, and his spiritual calibre matured to the stage when he could carry the load of the perfect law, the Holy Quran was revealed and it created a distinction between erroneous and right beliefs of every kind and a gap between wholesome and unwholesome deeds. The earlier books were, for their respective periods, complete codes but not one of them was capable of differentiating between truth and falsehood from every angle. It is therefore that God had promised us in the Holy Quran

يايها الذين آمنوا ان تتقوا الله يجعل لكم فرقاناً و يكفرعنكم
سياتكم و يغفرلكم والله ذو الفضل العظيم (٨:٣٠)

"If you took up the Holy Quran for your guidance, you too will be granted a distinction and you will be gifted with the ability to distinguish between falsehood and truth and, through the blessings of the Quran, you will be given a light which will show off right from wrong and mark off darkness and will straighten your way, making it easy of access."

Influences of the Quran

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The Promised Messiah has exhaustively dealt with these spiritual influences. On this occasion I will refer only to a short quotation. He says, "The fourth miracle of the Holy Quran is its spiritual influence which has been embedded ever secure in it—those who follow it attain to high grades of closeness to the Divine and are honored with His speech; God hears their prayers and answers them mercifully and lovingly and discloses to them some hidden matters as He does to the prophets

and marks them out as distinct from others, through the signs of His support and help, a distinguishing mark, a Furqan. This is a distinction that shall abide with the Muhammadan people till the day of Judgement". (vide Three questions of a Christian and their answers, P. 24).

In short, Allah has invited us to pattern our lives to the Quranic injunctions and live obedient to its commands. It has great spiritual powers. You will find through its blessings a new lustre in your understanding. Moreover, the greater progress you make in piety and the closer you get to God, you will be gifted, in like measure, with insight in the Holy Quran and God will be pleased to make you His favourites and will grant you a distinction. This distinctive honour is discernible in every branch of a Muslim's life. We find a distinctness in every move and halt a Muslim makes. God has granted us directives in regard to every step we take and every pause we make in life. For instance, you are on your way to prayer. The congregation is already at worship. You feel you might miss the first *rakat*. You decide to run for it. At that moment, Islam whispers in your ears the word "dignity". This is a very minor type of example that I have cited. Every move we make is, however, subject to an appropriate instruction. We have been granted a light in respect of it.

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Similarly there is a moment for pause when we are not required to be moving about, as for instance, during contemplation (*Muraqba*) or self-examination (*Muhasaba-i-nafs*). The process is possible only under normal conditions and there is no doubt about it that one is apparently at rest only when he has nothing else on his mind and is in seclusion, free from every distraction, even though there be a typhoon raging inside him, in fear of His anger, in hope of meriting His love and in the realization of his own powerlessness; nevertheless, in secular language, we can call this condition a state of calmness.

Man has to have recourse to speech as well. In regard

to speaking, Islam has given so many directives that comparatively speaking earlier codes can be said to have hardly touched the fringe of the subject. When a Muslim abstains from speech only because he is required to do so, he does not obey dictates of his personal desire, but he is observing silence in obdedience to a Divine command. As for example, when the Holy Quran lesson class is in session or prayer is in progress, the Divine command is to keep silent. Or when people are gathered together and one of the company is speaking, Islam enjoins on others to give ear to the speaker and forbids all women and all men to start a furor with one voice. Islam forbids talking without stop, talking out of tune and talking without reason. It has hedged speech with numerous restrictions.

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Hatred and Love

We have hatred and love, two natural instincts. Neither has been left to run wild in utter darkness. The Holy Quran has imparted a light ; it has laid down why, when and how far one could dislike a thing. It said, "Hate evil" but did not say "Hate the evil-doer". It makes a lot of difference, even though a very subtle difference. Then there is love. We have been commanded to maintain friendship and friendliness and brotherliness for the pleasure of God. Then there is anger. It is a natural instinct that man is endowed with. It has to find ventilation at times and has to be suppressed on some occasions. It should remain under the control of a man like the reins of a horse the rider holds in his hand. It should be vented on the occasion, in the manner, and to the extent, Islam has permitted and where it enjoins suppression of anger, we should at once swallow it and curb it. In a manner of speaking, here again Allah has granted a kind of light, by spelling out the time or occasion when anger has to be expressed and when suppressed. This light is a guidance from the Holy Quran. It is its spiritual influence that imparts to man wisdom and insight. Then there is pleasure as against anger. This is likewise subject to manifold

restrictions. In short, Islam has laid down instructions that govern every aspect of our social life and our economic activities and has lighted up many angles of its every aspect, so that we should follow this curriculum of our lives. It has left some angles in darkness so that they may not catch one's eye. A mind reared up in the Islamic milieu will not incline towards what is displeasing to Allah and His Prophet.

Again there are qualities of resolve and determination. Many men of great resolve appeared in the world but all their energies were devoted to mundane objectives. They promoted disorders, resorted to massacres and depredation and departed from this world with their loads of shame. Men forgot them and if they ever remembered them, they had only curses for them. In the realm of faith likewise resolve and determination are prerequisites. Resolve and determination are prerequistites also in a life devoted to human service. They are great preresquisites in one's adherence to the ways of Islam with perseverance. In brief, the Holy Quran has pinpointed the occasions when a Muslim is required to muster determinntion and resolve and has told us to lay off whenever the wrong type of determination and resolve lead to disorder.

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Likewise in respect of prayer and devotional attitude, the Holy Quran has given directives in an exceedingly charming style. But people are apt to forget these guidelines. If they like something and pray for it and the prayer is not accepted, they start harbouring a grievance, forgetting the myriads of gifts Allah had granted them without their asking. The Holy Quran requires of people to live as grateful servants of Allah. It has laid down some conditions and suggested some approaches in the matter of prayer and has told us about the philosophy and wisdom underlying it. In making the priceless grant of this exquisite gem, it has warned us that God is the Supreme Sovereign and not our servant. When He entertains your petition, He does a favour to you. And when He enforces His own will, He still does a favour to you, inasmuchas, in this manner,

He indicates that He has treated you as a friend, while the truth of the matter is that God is supreme and man too insignificant to aspire or qualify for a relationship of closeness with Him. He does not say to His good and favourite servants that He won't hear their prayers because He is hostile to them. On the contrary, it is to comfort them that He tells them in a way, that among friends in the world they experience that at time they concede the request of one another and at times they turn it down; likewise if He had chosen to enforce His will, He did so, in a friendly spirit and not as an enemy and nor in anger. Evidently, this is an enchanting and comprehensive subject and the wonderful light the Holy Quran has given us has beautifully illuminated the realm of prayer and devotion. Allah, the Supreme, says that He has given such guidance in every branch of life as can be called Furqan (distinguisher) and if we follow it, we shall join those people who are conspicuously distinct from others—we shall likewise become distinct from others in the sight of God and man, in the sight of friend and foe and our outward and inward life shall become full of light and this light will set us apart from others.

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نورهم يسعى بين ايديهم وبايمانهم (٦٦:٩)

We can infer from the verse that since one has to be given his record in his right hand, therefore, because of the light that one receives on account of his having lived in accordance with the guidance of the Holy Quran, the avenues of continued progress will be ever open to him and this light will be docketted in the record and will go on increasing and one will go on discovering one bright achievement to his credit after another *and infinitum*. We have been told by way of a similie that we shall not only follow the light that shall precede us in life but shall go on making further spiritual progress, and that, our record shall, at the same time, keep growing and posted; that is to say, we will not only be rewarded in like measure, with the manifestations of the love of God and His favors, but that we will also partake,

in the hereafter, of the ever-increasing manifestations of Divine love as rewards of our spiritual build-up.

Lailatul Qadr

The Holy Quran gives another furqan (distinction) to a Muslim in the shape of the *Lailatul Qadr* (the night of determination) which, the Holy Prophet (peace and blessings of Allah be on him), has advised Muslims to seek during the last ten days of the *Ramadhan*. All the exalted worthies and the Khalifas of the Movement have been enlightening the people about it, to save them from misconceptions and I, today invite the attention of members to these popular misconceptions that during the last 10 days of the *Ramadhan*, there are a few moments which if devoted to repentance, can turn the tide in favour of the petitioner, even if he had been sinning all his life, that a thief may keep stealing throughout the year, gorging the properties of others but, that should he pray on the day of *Jumatul Vida* (the last Friday of the *Ramadhan*) or, during the night of determination (*laitatul Qadr*, supposed to be according to popular belief the 27th night of the *Ramadhan*), or keep awake through the last ten nights of the Ramadhan, all his sins shall be remitted.

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Lailatul Qadr is, in fact, the night of determination : God takes into account at that time the fact that a servant of His covered a chapter of his life, in terms of the light that was with him and which found its way into his dossier. And as marks are given in an examination paper, he is given marks on that chapter and that constitutes his *lailatul Qadr* (night of determination). If, however he failed, if for him there was no light throughout the year, or if he made no addition to his light, if he neglected to engage himself in the quest for approaches to God, if his record was without any credits, there will be for him a *lailatul Qadr* in a sense, but on this night of determination or *Jumatul vida* (last Friday of the *Ramadhan*) the entry will record that the subject was given many chances to earn the

Divine light, but he did not avail himself of the opportunities and that should he pass away that day, he would be cast in hell. So, it was a night of determination for him too, his fate was decided on that day, but not with a happy finding, that judgement did not declare him passed, that decision did not qualify him for Divine love, nor did it illumine him with Divine light, for, his record carried no credit entry; there was no trace of light there to find a mention in the dossier. *Lailatul Qadr*, evidently is not what it is popularly held to be. It means the end of one chapter of life and the beginning of the next. Since the approaches to closer contact with God have no end, a man may continue to advance in that direction, he will have before him further stages of Divine proximity, access to which will be wide open to him.

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With *Lailatul Qadr*, only a chapter of his life comes to its close. God decides his fate on that day, with a reward in terms of his devoted prayers and duties of worship and obedience that he rendered during the course of the year. On this night of determination, Allah favours some of His servants with special grants and others He favours with common gifts of light, indicating to the subject that he had ascended to one landing (as in a many-storied building one flight of stairs is followed by another) and had attained to some heights, marking the end of one chapter in his life. He should start the new chapter with a new resolve and a new determination and a prayer to reach a new height when the year is out, neither going down nor staying put at the existing stage. Then another chapter begins and as it ends, yet another is opened up until the record of deeds is complete. We have been directed to pray to God for a happy ending. For, the higher the man soars spiritually, the greater grows the danger of his crash, resulting in his dismal collapse. If a man falls five feet below his stand, he does not get hurt seriously but if he falls down a four-storey perch, his survival is doubtful. It is therefore that when doors to progress are opened to man and he is granted an approach to

God, he is at the same time warned against the danger of an unhappy end. He is recommended prayer for a happy end, for, such a person runs greater risk than others do, of incurring the displeasure and earning the curse of God, in the event of the Satan succeeding in his attack against him. Most of those who have the faith of old women, it will be observed, hardly attract the notice of Satan. He (the Satan) feels that they have gained only a mite of God's love and are hardly worth bothering about. He worries them a bit though, but, because of their old-women type faith, most of them come off unscathed. But the higher and closer to God one gets, the danger of his turning a Balam Baur increases in like proportion. There are hundreds of cases falling in that category. During the period of the Holy Prophet (peace and blessings of Allah be on him), we come across the case of a person who got very close to God and gained the love and confidence of the Holy Prophet, but stumbled and then fell into an abysmal depth.

In short, a chapter of life comes to its close on the night of determination (*lailatul Qadr*) when God enjoins on man the prayer that when the next chapter of life ends, he should deserve a greater measure of His love and the coming *lailatul Qadr* should be far better than the past one for his person and, he should be constant in prayer for a good end and that when his book is closed, it should carry at the end the superscription "here goes a loved servant of God back to the lap of God" and not the notation that God loved him a little, but he did not appreciate it and therefore fell out of Divine grace and was tossed into the lap of Satan.

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Therefore, in seeking *lailatul Qadr*, seek through prayer a happy ending and do not work your destruction and of your generations through misconceived notions about lailatulqadr or other periods of time which are not luminous but, in fact, represent darkness. Save yourselves, your own and your generations from doom.

Allah, the Supreme, demands "Islam", He wants that

you should leave off every thing and repair to His presence. He enjoins recourse to ways of humility. He says you cannot attain to virtuous ways without His grace. He says this Book (the Quran) has all the provisions for guidance and carries oceans of wisdom and that He made it furqan (the distinguisher). You can gain distinction in the sight of God by following it and practising in its light but that position is attainable only through His graciousness. Therefore, ever keep praying that His grace may be your portion and that we may become in His sight as He wants us to be and after once being favoured with His love, we may never never incur His displeasure, until we pass and the door of trials and tests closes and the period of eternal rewards and eternal love and everlasting favour begins.

May Allah be gracious to us all! Eng: A. G. Soofi

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The 20th February

(By Abdul G. Soofi)

Amirulmominin Hazrat Haji Fazle Omar Bashiruddin Mahmud Ahmad, Khalifatul Masih II, was born Saturday night of January 12, 1889, at Qadian, India.

It was a memorable event in the eventful history of Islam. A wave of jubilation swept the hearts of the members of the Ahmadiyya Community, in deep gratitude to the Gracious God, for, the birth of a male—child in the household of the Promised Messiah had been expected in fulfilment of the forceful prophecy announced by the Holy Founder of the Movement in the year 1886.

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, had been called in 1882 to his Divine mission to regenerate Islamic faith and purify Islamic practice.

Islam, as a spiritual force, had lost its hold on the souls of its followers. Faith had crumbled; practice was ignored; doctrine had been dogmatized; instruction had been neglected. The kernel lay embedded deep beyond the ken of the crudite and only the shell remained. Muslims differed over small details and ignored the common cardinals. They wrangled, argued, swapped anethmas and made religion a laughing-stock and a ready target of the hostile forces. They were cut up into as many as 72 warring camps. The glory of Islam had become a past story; its political power had dwindled; state after state and kingdom after kingdom and nation after nation had faded into the backyard of history.

The great Mughal had laid down his sceptre. The warrior Pathan had been hemmed in his hilly homeland. Persia lay bleeding under the heels of foreigners. The Ottoman Empire had become a broken reed waiting for a storm to blow it into

pieces. The storm brewed and blowed and Morocco, Tunisia, Algeria, Tripoli and Egypt became deadweights rocking the boat into boisterous seas.

The star of the cross was shining bright on the horizon. The Western Powers ruled Asia and Africa and the Christian Church was having a field day. It hoped and planned to annex the entire world of Islam to its growing empire. It had purse; it had power; it had prestige; it had a slick tongue and a slicker pen. Islam, the Holy Quran, the Holy Prophet, the Muslim rulers of the past, history of Islam, all came under the Church's concerted vicious attacks from all directions.

Islam had no central leadership. It lacked organization: it lacked funds: it lacked guts. A heavy cloud of deadly gloom enveloped the trembling hearts of the Muslim masses.

They felt the end had come. Then came the Messiah, the Mahdi. It was a bugle that blew from the core of heavens thundering across the horizon as it reached down to the earth. There was suddenly a galvanizing force released that sent some hearts thrilling, others were petrified and still others were infuriated.

A storm arose. The elite hailed him and they were few, The haughty denounced him and they were many. The bigots joined in the chorus. At that hour, the hour of pain and anguish, the Promised Messiah undertook a journey to Ludhiana and Hoshiarpur where he retired to a lonely cottage far beyond the din of the town. During his forty-day retreat there, he prayed for the victory of faith and for a miracle, a miracle of grace, as a sign manual of the Divine origin of Islam.

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Key to Victory

His prayer was heard. On February 20, 1886, the Promised Messiah announced the Divine communication in a poster that was widely published, in the following words, the words he received from the Lord of heavens and earth, the Lord of immeasurable grace:

> "The Compassionate, the Noble, the Mighty, the Exalted Lord-God Who has power over everything,

Whose station is high and Whose name is honoured, addressing me by means of His speech, said: "I grant thee a sign of Mercy, like the one thou hast begged of Me.

"Now then, I have heard thy supplications, and conferred on thy petitions through compassion, a place in the seat of acceptance and have made thy journey (to Hoshiarpur & Ludhiana) blissful for thee. Now then, thou art given the Sign of Grace and Benificence and handed the key to victory and triumph. O victorious, peace be on thee! God said this so that those who seek life should be freed from the paws of death and those who lie buried in graves may find their way out and so that the honor of Islamic faith and the glory of the word of Allah may become manifest to people and so that Truth may come with all its blessings and falsehood may flee with all its curses and so that men should understand that I am the Almighty with power to do what I will and so that they may believe that I am with thee and so that those who do not believe in the person of God and disbelieve and reject the religion of God and the Book of God and the Holy Prophet of God, Muhammad the Chosen, may confront a clear sign and so that the path of the wrong-doers may become obvious. Now then, have the good tidings that thou shalt be given a dignified child, a pure boy. Thou shalt receive a holy son. That son, that child will be of thy seed, thy progency and thy generation.

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A handsome pure boy is coming. He is thy guest. His name is Immanuel and also Bashir. He has been gifted with the Holy Spirit and he is free from impurity. He is the light of Allah. Blessed is the one coming from Heaven. With him is Fazl that will come as he comes. He will enjoy glory, grandeur and wealth. He will come to the world to purify many of their ills through his Messianic breath and spirit of righteousness.

He is the word of Allah, for, the mercy and jealousy of God Has sent him by the article of His glory. He will be exceedingly intelligent and of keen perception and tender of heart and will make four of three (its meaning is not clear).

It is a Monday ; the auspicious Monday-heart—warming son, honoured, lucky, manifestor of the Prime and of the Final, Manifestor of the Truth and the Victory, as if Allah had come down from the heavens Himself, whose descent will be full of blessings and means of the manifestation of the supreme Majesty of God.

Light is on its way, light that God annointed with the perfume of His own pleasure.

"We will infuse in him Our own Spirit and the Divine shadow shall be his umbrella. He will grow fast and will be the means of the emancipation of slaves and shall be known to the ends of the earth and nations will receive blessings through him.

"Then he will be lifted towards the heavens, to the high pinnacle of his soul and this is a matter that has been already decreed"

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The Promised son assumed leadership of the Movement in 1914 and remained at the helm for 52 years. In the course of his ministry, he rode every storm and there were many in his life and he beat down to the knees every hostile host and there were quite a few of them.

He made the cause of Islam securer by his handling it, the air purer by his breathing it and the earth cleaner by his treading it. He left behind a strong and growing center of Islam propagation activity, a chain of missions and mosques all over the world, a string of translations of the Quran in a dozen languages, a voluminous commentary of the Holy Book, a very arsenel of Islamic weaponry trained on every anti-Islam and anti-movement target and, a body of zealots devoted to hold aloft the banner of the Holy Prophet Muhammad as long as life lasts.

He passed away on September 8, 1965, but lives in the memories, minds and hearts and prayers of his devotees.

In the Footsteps of the Master

(A. G. Soofi)

If there is one God then why are there so many religions? is a question that tops an ad in the Reader's Digest of Oct., 1967 (page 169).

The simple answer is that there is one God and one religion too and that religion is "obedience" to Him. One must however first know the commands that have to be obeyed. Before doing so one must first know his God.

Is he Jesus? Is he the Holy Ghost? Is he the Father? Or, is He all three?

If the answer is yes, it is wrong to say God is only one.

If one and three are same then why are they different persons and form a Trinity?

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Trinity and Unity are contradictions in terms.

So the very concept of God in the west is fuzzy-headed.

When one is calling on God, he is calling on three. All three may not be listening to him. Perhaps they have different job-assigments. They must have some such working arrangement. If, however, each one is hearing and capable of answering the call, it will be senseless on their part to be doing identical job all at a time, unless they can do it only that way as a joint partnership. Such an arrangement must be logically predicated on the inadequacy of each individual god. In other words, only through integration the combine forms one perfect god—three imperfect deities making one whole God.

How such imperfect deities came about and how they discovered that through a corporation-process they could handle every thing, from the creative process to death and finally to resurrection, needs a lot of explaining.

It must have been after a long process of trial and error and conflict that the trio reached an agreement.

How do we know that the understanding is going to work for ever?

If the three are perfect and omnipotent and all-knowing, how come they need each other's help. The perfect God cannot be dependent on any one else and will suffer none to share power with Him. For, He cannot be overcome, cannot be destroyed and will disdain compromise as He fears none and needs no helper to lighten His work or give Him expert advice or a breather.

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Father

Now let us take the three one by one. First there is the Father. The word denotes an office of importance as the Head of the House with an authoritative voice and a veto-power. If so why should He need a son? Is it to perpetuate the line? Did the Father have a forefather?

Is the Father liable to decay and death or senility that He needs a son to carry on the line as a staff in the years of twilight?

Why should men address prayers to Him then? The one who needs help or old-age security or a successor isn't the answer to the human concept of an Almighty Eternal Lord. He might have already been hospitalized or resting in well-earned retirement.

The Holy Ghost

Then there is the Holy Ghost or the Holy spirit. Whose ghost? All we have been told about him is that he has a way of getting on the nerves of people..... "And the spirit was on him"

The Son

Now we can have a little conference about the son. He is sometimes called the Son and at times the Eternal Lord of all, generally understood to be a member of the Triumvirate. He was sent by the Father to die on the cross and incur an accursed

death to atone for the slns of mankind.

Why should He atone for the sins of men? Is he responsible for their wickedness? Or was it the Father who fashioned something wholly wrong and was forced by remorse to put "His only begotten" to the pangs of a shameful death as the only redemptive measure He could conceivaly take, being so helplessly and hopelessly restricted in the exercise of His clemency and compassion. Why the Father had not foreseen it when He planned to create man? And why did He not provide against man's delinquency something really human instead of the cruel and heartless act of crucifying His own "First born" and the only begotten"? This lack of foresight on the part of the Father and lack of a humane alternative to the crucifixion of a beloved boy are hardly matters that could move one to glorify Him or His wisdom. Yet He is said to be the God of love! At any rate, there seems to be little love binding the Father to the son. It is a one-way street, the son alone is dedicated to serve and obey the Father who could not be moved to compassion even in the last moments of the boy's agony.

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The son interests us very deeply. He sounds very human and very humble. Will he lead us to a clearer and better understanding of the Divinity picture? How does he project himself in his relationship to the Father and to us?

The Only True God

(1) Lifting up his eyes to Heaven, Jesus addressed a prayer to "the only true God". (John 17:3)

(2) O Righteous Father, the world has not known Thee: but I have known Thee and these have known that Thou hast sent me. (John 17 : 25)

(3) I ascend to my Father and your Father and to my God and your God. (John 20:17)

(4) Answering the scribes Jesus said, 'The first of all the commandments is Hear O Israel, the Lord God is one Lord.'

(5) And call no man your father upon earth; for one is

your father which is in heaven (Matthew 23 : 9)

(6) But of the day and hour knoweth no man, no, not the angels of heaven, but my Father only. (Matth. 25 : 36)

(7) Wherefore if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith, (Matth. 6 : 30)

(8) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven (Matthew 10 : 32)

(9) But whosoever shall deny me before men, him will I also deny before my Father which is in heaven (Matthew 10:33)

(10) Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven ; but he that doth the will of my Father which is in heaven : (Matth. : 7-21)

(11) Thou shalt worship the Lord Thy God and him only shalt thou serve (Matth. 4 : 10)

(12) For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister and mother. (Matthew 12 : 50).

(13) Fallen on his face Jesus prayed, "O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but, as thou will (Matthew 26 : 39)

(14) Addressing a disciple Jesus said, "Think not thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels." (Matthew 26:53)

(15) And about the ninth hour Jesus cried with a loud voice, saying, *Eli Eli lama Sabachtani*, that is to say, my God, my God, why has thou forsaken me?

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The entire body of these statements is the clearcut testament of Jesus that leaves no room for doubt that his concept of God was in no way different from that of the Prophets of Israel that had preceded him. He believed God was one, the only true God, and, that He was the Father in heaven, and, He had sent him as He had sent prophets before him, and, that He was the one and only one worthy of love, obedience and

worship, and He was the one to whom prayers were to be addressed, and, He was the Lord of Heavens and earth, and that Jesus was there to do His will and not his own, and it was the kingdom of God to which he was commissioned to call men, and, that He was the only one who had true and perfect knowledge and hallowed was His name, and Jesus believed that he was sent to obey and serve Him only.

Doing Father's Commandment

'For I have not spoken of myself; but the Father which sent me, he gave me a cemmandment what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak". (John 13:49-50)

I came from the Father and am come into this world: again I leave the world and go to the Father". (John 16:28)

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent: (John 7:3)

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The ever-abiding Comforter

And I will pray the Father, he shall give you another Comforter, that he may abide with you for ever. (John 14:17)

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. (John 15:26)

Nevertheless I tell you the truth; It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you: but if I depart, I will send him to you:

And when he is come, he will reprove the world of sin, and of righteousness, and of judgement. (John 16:7-8)

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come he will guide you unto all truth. For he shall not speak of himself: but whatever he shall hear that he shall speak: and

he will show you things to come."

Righteous Father of All

"O righteous Father, the world hath not known thee, : but I have known thee, and these have known thee that thou has sent me. And I have declared into them thy name, I will declare it : that the love wherewith thou hast loved me may be in them, and I in them." (John 17 : 26)

"I ascend unto my Father, and your Father; and to my God and your God. (John 20 : 17)

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Only one Worthy of Worship

Jesus said to Satan....."For it is written. Thou shalt worship the Lord Thy God and him only shalt thou serve". (Matthew 4 : 10)

To Fulfil Earlier Prophets' Mission

"Think not that I am come to destroy the law, or the prophets : I am come not to destroy, but to fulfil". (Matthew 5:17)

Righteousness and not Vicarious Atonement

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven". (Matthew 5:19-20)

Power, Kingdom and Glory are God's

"For thine is the kingdom, and the power, and the glory, for ever". (Matthew 6 : 13)

Who shall enter the Kingdom of Heaven

"Not every one.....but he that doth the will of my Father which is in heaven". (Matth. 7 : 21)

Respects commands of Moses

"And Jesus saith unto him, see thou tell no man; but

go tny way, show thyself unto the priest, and offer the gift that Moses commanded, for a testimony unto them". (Matth. 8:4)

"The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not". (Matthew 23 : 2-3)

Elias

Jews were expecting the second advent of Elias. Pointing to John, Jesus told them "and if ye will receive it, this is Elias, which was to come." (Matth. 11:14)

Lord of Heaven and Earth

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes. Even so, Father : for it seemed good in Thy sight. (Matthew : 12 : 25 : 26)

By the spirit of God

"But if I cast out devils by the spirit of God." (Matthew 13 : 20)

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Sign of Jonas

'An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the Prophet Jonas.

For as Jonas was three days and three nights in the whale's belly : so shall the son of man be three days and three nights in the heart of the earth". (Matthew 14:34-40)

God alone is good

"And he said unto him, why callest thou me good? There is none good but one, that is God." (Matthew 20:17)

Not mine to give

".....But to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father". (Matthew 20:23)

Jesus, a Prophet Only

"And when he was come to Jerusalem, all the city moved, saying, who is this?

And the multitude said, "This is Jesus the prophet of Nazareth of Galilee". (Matthew 21:10-11)

Promised Messiah not Jesus in person

"For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord". (Matthew 23-39)

Signs predicted

"For nation shall rise against nation and kingdom against kingdom and there shall be famines, and pestilences, and earthquakes, in diverse places". (Matth. 24 : 7)

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of Man be". (Matthew 25 : 27)

"Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken". (Matthew 15:29)

"Watch therefore: for ye know not what hour your Lord doth come". (Matthew 25 : 42)

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A Prophet

"A Prophet is not without honour, but in his own country, and among his own kin, and in his own house". (Mark 6:4)

The vineyard to be given to others

"And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

And at the season he sent to the husbandmen a servant, that might receive from the husbandmen of the fruit of the vineyard.

And they caught him, and beat him, and sent him away empty.

And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

And again he sent another; and him they killed, and many others; beating some, and killing some.

Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

And they took him, and killed him, and cast him out of the vineyard.

What shall therefore the lord of vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others". (Marks 12:1-9)

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Honour comes from God only

"How can you believe which receive honour one of another, and seek not the honour that cometh from God only". (John 5:44)

Prophetic miracle

"Then these men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world." (John 6:14)

Father gives true bread

"Then Jesus said unto them; verily, verily, I say unto you Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven." (John 6:32)

Sent by Father

"For I came down from heaven, not to do mine own will, but the will of him that sent me. (6:36)

My doctrine is not mine but his that sent me. If any

will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him". (John 7 : 16-18)

Sent by Father

"And I am not come of myself, but he that sent me is true, whom ye know not.

But I know him; for I am from him, and he hath sent me". (Jhon 7:28-29)

Going to the dispersed

"Ye shall seek me, and shall not find me: and where I am thither ye cannot come.

Then said the Jews among themselves, whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles and teach the Gentiles?" (John 7:34-35)

Prophet

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"Many of the people therefore, when they heard this saying said of a truth this is the prophet".

God his Ruler

.....but he that sent me is true: and I speak to the world these things which I have heard of him. (John 8 : 26)

.....that I do nothing of myself: but as my Father hath not left me alone; for I do always those things that please him. (John 8:29)

Glory only God's

And I seek not mine own glory: there is one that seeketh and judgeth: (John 8 : 50)

If I honour myself, my honour is nothing; it is my Father that honoureth me: of whom ye say, that he is your God. (John 7 : 54)

.....but I know him and keep his saying: (John 7 : 55)

I must work the works of him that sent me, while it is

day. (John 9 : 4)

Jesus a Prophet

They say unto the blind man again, what sayest thou of him, that he hath opened thy eyes? He said, He is a prophet. (John 9:17)

To collect other sheep

"And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd". (John 10 : 16)

In father's Name

"The works that I do in my Father's name, they bear witness of me". (John 11:25)

Greater of all

"My father, which gave them me, is greater than all: and no man is able to pluck them out of my father's hand". (John 11 : 29)

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His Father's House

Rebuking the Jews for turning the temple into a shopping center, Jesus "made a scourge of small chords.....

And when he had made scourge of small chords, he drove them out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

And said unto them that sold doves, Take these things make not my Father's house an house of merchandise." (John 2 : 15 - 16)

His Meat

"My meat is to do the will of him who sent me and to finish his work". (John 4 : 34)

An Obedient Son

"Verily, verily, I say unto you, The son came to do nothing of himself but what he seeth the Father do?" (John 5 : 9)

Honouring Father

"He that honoureth not the son honoureth not the Father

which hath sent him". (John 5 : 23)

Will of the Father

"I can of mine own self do nothing : as I hear I judge ; and my judgement is just : because I seek not my own will, but the will of the Father which hath sent me". (John 6 : 30)

If Jesus is any guide, then it is clear beyond dispute and doubt from the Master's own observations, in fact, from the whole body of his teachings that (1) God is one and all glory and power belong to Him (2) that Jesus was a Prophet sent by Him to do His will (3) to revive the practice of Moses and fulfil the law (4) that John was Elias as the dead never return to earth in person (2) that Jesus was to escape death as Jonas escaped it. (6) that the comforter (Muhammad) was to bring the whole truth in the shape of "the word of God" (the Quran) (7) that Jesus was to gather together the Jewish tribes taken captive and exiled in foreign lands, in Afghanistan and Kashmir and that (8) Jesus was never to return in person after death but to be represented in spirit (9) through one like him from among the followers of the Spirit of Truth, the ever-abiding (10) who was to come when bugles of war would blow and pestilences and earthquakes would work havoc and the Sun and the Moon are darkened—all the signs that appeared when Hazrat Mirza Ghulam Ahmad, Holy Founder of the Ahmadiyya Movement in Islam, claimed the office of the Promised Messiah.

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Commands of the Holy Prophet

1. Tamim Dari, a companion, says the Holy Prophet (blessings and peace of Allah be on him) observed: "Religion means sincerity". We asked, "Sincerity to whom"? He said," "Sincerity to Allah and to His Book and to His Prophet and to the Imams of Muslims and to their masses". (Bukhari)

2. Zaid bin Thabit, a companion, says the Holy Prophet (peace and blessings of Allah be on him) remarked, "Allah the Excellent continues satisfying the needs of His servant as long as he keeps helping a brother-Muslim in his needs".

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3. Abi Zarr, a companion, reports the Holy Prophet (peace and blessings of Allah be on him) said "Don't undervalue small acts of virtue, even as small as meeting a brother with a happy countenance".

4. Ibne Masud, a companion, reports the Holy Prophet (peace and blessings be on him) observed, "Shall I tell you of one who is immune to the Fire? It cannot touch one who associates with the common people, makes things easy for them, treats them with kindliness and prefers leniency". (Bukhari)

5. Jareer bin Abdullah, a companion, reports, the Holy Prophet (peace and blessings of Allah be on him) said, "God does not show mercy to one who is un-merciful to His creatures". (Muslim)

Eng. A. G. Soofi

LETTER FROM AMERICA

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America is a Christian Country

Church is a dominant factor in American life. Since Christianity is an exportable item and missionaries an expendible force, USA has made the cross a part of the American dream. The Church serves as a quiet and very eligible police force at home and a spearhead of culture and trade and political advancement abroad. Missionaries exert a lot of pressure on the White House; at any rate, in the Middle East the State Department has been oftener than not finding itself lined up behind the Church.

American missions sponsored by the American Board of Commissioners for Foreign Missions based in Boston (1810) made the Christian minorities in the Ottomon Empire their principal proteges idenfifying themselves so fully with their aspirations that at the end of world war 1, they pressured the White House to administer conquered territories as a mandatoy power. Since there was not much enthusiasm in the States for increased US involvement in world politics and isolationalism was again gaining strength, the missionary plan failed. But they had succeeded in creating Arab nationalism which had developed open militancy against the Turkish Empire later dismembered through Arab alliance with the invading Western Powers.

To the Armenian minority, Amercian Missionaries had been like god-fathers and had succeeded in creating deep hatred of the Turks in the States for their alleged massacre of the Armenian rebels. Even the Congress was moved to pass a resolution of sympathy for Armenion "sufferers." The US Ambassador Henry Morgenthau was told in answer to his protest to the Turkish Government to get a clean bill from the American Indians first. President Wilson was persuaded to issue a proclamation to the American public asking for generous donotions to help Armenian "responsible

Christians" against "inhuman, barbarous and treacherous Turks".

Carnellious Patton, a member of the American Board, claimed in his work *World Facts and America's responsibility*, that Islam was a decadent force and that Christianity was spreading and that God had used the war to prepare Christian America to reorganize world affairs, the Middle East in particular. A relief commission organized by the American missionary, organizations, described as a link in the chain of efforts aimed at reconstructing Christian races in the Middle East, got full support of the President who appealed to the American people for a $30,000,000 collection.

Cleveland H Dodge, a personal friend of President Wilson, had his sons working as missionaries in Turkey. He had helped Wilson in his presidential contest with the largest contribution and much earlier had been the main prop of his career when Wilson was a professor in Princeton. Dodge also was a friend of Emir Faisal, the leader of Arab revolt against the Turkish Government.

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Wilson, not very sure of public opinion back home, did not readily agree to a US mandate over Asia Minor. In the meantime Italy occupied Adalia and the French invaded Aintab and were poised for taking over Syria. US President yielded to Greek pressure and looked the other way when Greece landed troops in Smyrna. The missionaries could not do anything in the face of the Turkish build-up under Kamal Ataturk who squeezed out the French from Aintab, the Italians from Adalia, the Greeks from Smyrna and the British from Constantinople. But they had destroyed unity in the Ottoman Empire and through promoting separatist Arab nationalism had succeeded in cutting it up into different regional states and had helped plant the Israel delayed-action bomb in the heart of Arab land.

The crusades were still on but had taken on a new shape.

Assassination of Mr. King

The assassination of Mr. Luthur King, the Black rights

campaigner, was not the mad and criminal act of an insane individual. It is a crime shared by the White raciest of every country and every century. The death of one man does not put the clock back. The death of one man has brought the Black people much nearer their goal. The death of one man has driven one more nail in the coffin of racial pride.

When America suddenly came up, a whole world was agog with excitement; something spectacular had happened. Now that it is ripping apart its own heritage and its ideology, the whole world is angry at the slow but self-propelled fall of the Titan.

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Dr. Luther King was fighting to save America from anarchy. He was trying to channelize the Black mass revolt to non-violent demonstrations and he was saving the Black men for the the Christian Church. He knew the Black man was not in revolt against White rule only, he was equally deadly set against the Christian Church which he believed had played second fiddle to white imperialism and is only now waking up to the horrifying realities of the situation and has piched in with the Black people's battle for civil rights and equality. I remember some Black converts to Islam, in their zeal to have a complete break with their past, wouldn't want to retain even their surnames, not even a similarity in the initials of the discarded Christian names with their newly acquired Muslim names. It was to be for them a complete turn-about, a total break with the past.

The Christian Church has felt the crushing weight of Black man's disenchantment with Christianity and has now joined hands with rightists and is doing all it can to appease the Black man. At a Sunday meeting to which I was invited, the Unitarians of Washington D.C. proposed to President Johnson to appoint a Black man as Mayor of the nation's capital. He obliged. Unitarians claim that they are officially not committed to Christian doctrine and are an independent body but in spite of claims to liberalistic attitude in religious outlook, they are

so deeply steeped in Christian tradition that they cannot campletely divorce themselves from the general interests of the Christian Church and cannot help thinking like Christians. These palliatives are falling short of the measure of statesmanship needed to bring about genuine cooperative understanding between the two races. If Americans want peace at home and prestige abroad, then they should vote a Black man to power or at best as a partner in power, even as a running mate with the presidential candidate. Both the GOP and the Democrats can work together in this direction.

"Standing up" was the first step

According to Dale Stewart, a Smithsonian Institution anthropologist, man was on his way when he first stood on his two legs- According to his thesis, this "first step" freed man's upper extremities and opened the way to him for manipulation of objects with his hands. Then followed all-round development, from the skull finding its balance on the spinal column, a smaller face with greater mobility and these changes, the Scientist argued before a meeting of American Psychological Association, affected the breathing passage of man and his speech. In the light of fossil evidence, Dr. Stewart said, forefathers of homo sapiens used stones flaked to sharp edges for skinning animals, a feat no non-human primate is known to have ever performed.

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America embarrassed by God !

Since the Supreme court ban on Lord's prayer recital in schools, Church leaders have been rather skeptical about the prospects of Christianity reaching out into the life of the society. Churchmen have a feeling that traces of Christianity will gradually disappear from American public life and console themselves with the thought that the home might be persuaded to accept responsibility for the religious upbringing of children. That would mean intensive work for the Church which has to fight the forces of agnosticism with antiquated weapons and no stream of fresh spiritual experience running in to revive the early glories

of faith. It is certainly an uphill task particularly when some Americans resent the use of Bible in court-rooms and ask "why should the President be sworn into office on a book which intelligent men long since have abandoned ?"

They are lonely :

There stands in the lobby of an apartment House a man with shoulders stooping under the weight of years. He has a vacant gaze. He does not look depressed. In fact, there is a smile on his face, a trace of a smile that comes and goes like a ray of light. It is a sad smile. People pass by him without taking notice. He watches the crowd outside. He is a spectator now. He is not a part of the moving mass. He knows it. He has no sighs and no tears : perhaps he has run out of them. He is on the fringe. He is not wanted. He has relations, sons and grandsons and daughter somewhere. He had a busy and full life once. Now he is out of commission, out of breath and his boat is rocking. The stream of his life has run out; it is nearing the sea. He smiles : it is a mirthless smile. The joy is gone out of it. There is no sunshine for him any more. He is waiting to join the slow-paced procession of death.

There are some 20 million of his kind, both men and women, in America. They are the forgotten, the ignored parents of a generation that has taken over the helm.

They say America is a country of the young, the old must get out of the way.

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It is a jostling world, one pushing the other out, a love-less world, this new world of the free and the bold.

It is in a way a world of birds. Once the young fly, they wing their way to the open and there are no trips back home. The old must fend for themselves, alone and forgotten.

Washington, D.C. A. G. Soofi

Observations of the Promised Messiah

"Remember well that the strength to escape from sin is granted only when one fully believes in God. The great objective of human existence is deliverance from sin. Look, a child may be tempted to handle, and may even grasp, a snake that appears to be attractive. But a mature man who knows a snake could bite him and end his very life, will never dare approach it. He may even hesitate to enter a house which is known to harbour a snake. The same is true in respect of a poison. One who knows, it can be fatal, will never partake of it. Similarly, so long as one does not look upon sin as a deadly pioson, he cannot be safe from it. This degree of certitude cannot be attained without true knowledge.

How come one gets emboldened to sinfulness, notwithstanding his belief in God and his belief that sinning is reprehensible. It is simply because he has not attained to that point of knowledge and awareness which give birth to a sin-consuming consciousness". (Malfuzat Vol VIII p. 253)

"Seek the path that leads straight to God and pray "O Lord, I am Thy sinful servant and a fallen one, show me the way".

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Beg of Him all that you want, your major and your minor requirements, without feeling shy. For, He is the real source of all gifts. The most virtuous is the one who prays most. If one were to beg every day at the door of a miser, even he will one day relent. Why then one who begs of God, Who has no peer in generosity, should not receive? The petitioner certainly gets his objective sooner or later".

(Malfuzat Vol. VII p. 226)

"The gate of Divine grace and mercy is never closed. If man turns to Him with a truthful heart, in complete sincerity,

he will find Him Forgiving and Compassionate and Acceptor of repentance. Theoretically restricting His attribute of forgiveness to some sinners and placing others outside its pale, amounts to impertinence and extreme disrespectfulness. The treasures of His mercy are vast and unlimited. He suffers no lack. His doors are never bolted on anyone."

(Alhakm July 10, 1902)

"One who follows me shall be saved from the pitfalls and moats dug by Satan for walkers in darkness.

He has sent me to guide the world to the True Deity with peacefulness and kindness and to re-establish moral values in Islamic community.

And He has granted me heavnely signs for imparting tranquility of faith to seekers after truth.

And He has performed wonderful works in my support.

And He has revealed to me facts that are behind the veil and secrets that lie in the realm of future and constitute, according to the Holy Divine statutes, true criteria to know the righteous.

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And He has granted me pure insight and treasures of knowledge. It is therefore that the souls that disfavor truth and enjoy darkness turned hostile to me. But I elected to exert myself to the best of my ability for the well-being of mankind".

(Messiah in India p. 11)

Eng: A. G. Soofi

Jew youth opts for Islam

The Sun, dated December 21, 1968, a daily of Baltimore, Md., U.S.A., has published the following write-up about one youthful Jew convert to Islam in the Ahmadiyya Movement. Yahya Abdullah is now an enthusiastic worker in the cause of faith, together with his wife Ayesha, a deeply devout lady and has stirred up keen interest in Islam in Baltimore University circles where Abdullah is enrolled as a student :—

Yahya Abdullah, a devout Muslim, has returned to northwest Baltimore, where he spent his childhood, to work among youth as a district executive for the Boy Scouts.

His present name would mean nothing to his old friends. They knew him as Yale Singer, a boy whose Orthodox Jewish family had emigrated to Baltimore from Lithuania in the early 1900's.

Storefront Mosque

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For practical reasons he calls himself Singer at work but considers Abdullah his true name. It means "servant of Allah" servant of God."

Mr. Abdullah and his family worship at a storefront mosque in the 700 block North Fremont avenue. His wife is also a Jew who embraced Islam. They have two young sons.

Seven other families also use the mosque, and while they are Negroes they do not belong to the Black Muslim organization, a group not recognized by orthodox Muslims.

Mr. Abdullah and his fellow worshipers belong to a movement within Islam that reveres Mirza Ghulam Ahmad, born in India in 1835, as a messiah.

Ahmad by no means replaces Muhammad. But his followers believe he clarifies the prophet's teachings that have become obscured or misused.

"God promised that in every century he would send

a reformer for that age to weed his garden and correct mistakes," Mr. Abdullah explains.

Washington Headquarters

In the United States, the movement has its headquarters in Washington. Its chief Imam resides in Dayton, Ohio.

Mr. Abdullah, 29, is slightly built, with fair, clear skin, dark hair, large, dark eyes. The intensity of his discourses on Islam is relieved by an occasional smile.

How did a person with his background discover Islam? He arrived there, he says, after having been exposed to both Judaism and Christianity but without finding in either what he was seeking.

"I grew up in a Christian neighborhood in the shadow of St. Ambrose Church and was on good terms with priests and nuns."

In public school the boy was with Christians and got along well with them, and in the late afternoons he went to Hebrew school.

"I was surprised by the hypocrisy I saw among Jews" he said. "Many who called the Sabbath the most important Jewish holiday did not observe it."

But Christianity did not attract him either. Dissatisfied, he drifted away from religion. An innate interest in spiritual matters persisted, however, and prompted him to explore other faiths.

Personal Appeal

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When he reached the Koran, he responded at once.

"It made a direct personal appeal in a powerful and moving way. I felt it was speaking to me personally, telling me personally, telling me what to know."

"The Bible has many beautiful things, but it also has many contradictions as well as passages that attribute to the prophets unacceptable actions which, as messengers of God, they would be incapable of doing. These were interpolated later by

Jewish scribes.

"Religion Of Peace"

"In the Koran I was struck by the voluminous knowledge of the Creator and by its revelations of the beauties and excellences of the spiritual realm.

"Also I found it filled with practical instructions on marriage, on warfare and other phases of life," Mr. Abdullah said.

"It teaches humility, that the only possible relation of man to God is that of peace and brotherhood.

Muslims, he said are required to believe in all prophets of God—including Abraham, Moses and Jesus—but they consider no man the son of God, for that would violate their concept of the uniqueness of God—God as one."

Yale Singer was 17 when he embraced Islam.

Varied Experiences

His experiences in his teens were varied. He attended Staunton Military Academy, then the University of Baltimore and worked in California and New York in various capacities, once as a jazz drummer.

As Abdullah, he came back to Baltimore two years ago to help his father who had suffered a heart attack. The son took over his father's retail clothing business in Cherry Hill.

Recently, he entered Scout work because he found the approach to character-building, citizenship, training and personal development compatible with the aims of Islam.

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Different Inside

Mr. Abdullah and his family live in north-east Baltimore in a house on McClean boulevard that resembles the houses around it. But inside it is different. The furniture is Arabic and the wall is decorated with framed photographs of Ahmad and other turbaned leaders of his faith.

Also, it is safe to say that no other family in the neighbourhood rises at 5.30 each morning, spreads a prayer rug, faces the east and makes the first of five daily prayers to the eternal Allah.

A POEM~A PRAYER

English version of an Urdu poem of the late Khalifatul Masih II of blessed memory:

How long, O Dear God, shall I
remain prey to privations?
How long shall the restless heart
broil in wait to have
a look at Thee?
Will the night of my loneliness
never end O God?
Tell me at least how long should
I keep waiting!
Will you ever deign to come
and ask how I was faring?
How long shall
the scar-bearing heart continue bleeding?
O Messiah, will you never enquire
about the condition of
the patient?
To whom shall I confide
the thoughts of my soul?
Eyes can never replace the ear,
How shall I describe to the blind of heart,
the beauty of Thy countenance?

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